CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

HINTS TO UNITARIANS.

The following extracts are from an article entitled "Hints to Unitarians," in the Monthly Repository for Oct. 1822.

If the remarks are not needed among us, (as we trust, that, for the most part, they are not,) for the cure of faults already existing, they may, at least, be useful as a preventive. Though it must be acknowledged that the Unitarians of this country have manifested an admirable spirit of forbearance and meekness under the obloquy that it has been attempted to heap upon them, yet, considering the danger to which they are exposed, of losing their christian temper and watchfulness, by the unkind treatment they are continually receiving from their orthodox brethren, we cannot think these remarks untimely.

Every sect, we know, has its besetting dangers, and its besetting sins; and it has often struck me that the dangers which most constantly assail the confirmed Unitarian, arises less from temptation to desert the standard of principle than from a superabundant hardihood; a sort of determination to be a law unto himself; to reckon all caution, timidity; to speak and act, in short, with too little brotherly regard for the opinions of his fellow-men. This is, by no means, wonderful; for Unitarians are so accustomed to be unjustly classed with unbelievers, that, galled by the indiscriminate nature of these censures, they are often driven back upon themselves; their pride is roused, and hence they are led to rate too cheaply the opinion of those who differ from them. We all know that those who feel that, *let them do what they will*, they shall still be regarded with a suspicious eye, gradually grow less watchful over their own conduct in those little daily circumstances of life which require circumspection. They would not do an immoral thing; but, seeing that their religious character is already forfeited in the eyes of their Calvinistic friends, they are not so anxious to save appearances here. Hence it does sometimes happen that accusations, originally unjust, assume a far more plausible appearance, in the course of time. Of these, I shall perhaps mention one or two more particularly hereafter.

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It has often struck me that many conscientious Unitarians would be better known, and more valued by their Calvinistic friends, if the little caution they *do* exercise, in their intercourse with them, were not sometimes misplaced. They are hardly explicit enough when opportunities occur, in stating *the grounds* of their religious opinions, or rather they shrink from the trouble of explaining to their neighbours, when subjected to an illiberal remark, why they hold these opinions. They, in short, forget, or do not choose to consider, how often these remarks have their origin in mere ignorance and mistaken zeal for the honour of God, rather than from any real illiberality; and they will not stay to reason calmly with those who make them, but content themselves with declaiming generally on want of christian candour and charity. In this, however, they are themselves neither candid nor charitable, and still less, it seems to me, do they study the interests of religion. The remarks of ignorant, partially-informed people, may be abundantly provoking; but every individual ought to recollect, that it is one thing to take notice of every personal aspersion, and another to take every opportunity of rescuing religion from undeserved calumny: that no true christian ought to grudge any labour or effort in the latter; nor to spare any degree of watchfulness in avoiding such actions as may reflect discredit on his principles. In short, what I wish to see among Unitarians, is a larger portion of that spirit of *zealous charity*, which led St. Paul to become "all things to all men, if by any means he might save some;" a greater condescension to the weaknesses, tenderness for the prejudices, and regard for the opinions of others. I am quite of the mind of the good divine who, when his friend expressed some surprise at the meekness with which one of his flock received a very severe reproof from him, answered, "O my friend, when there is love in the heart, you may *say* any thing." People will bear the strongest things from those whose hearts they believe to be set upon their good. Instead of this, Unitarians are not sufficiently anxious to conciliate. They ought, surely, to recollect how closely interwoven with the pious and devotional feelings of numbers are those very tenets against which they wage war. They do not enough separate the pure gold from the dross; nor reflect how rooted and built up in the prejudices of education individuals may be found, whose friendly regard for themselves and their principles it is worth almost any labour to gain.

"TO-DAY."

In the London New Monthly Magazine, for January 1823, there is an article entitled "To-Day." The writer, after some very pertinent and lively remarks, proceeds to observe—

To-day has a triple claim to consideration;—for, besides its present appeal, it has been the future, and will be the past. He is wise, says an ancient philosopher, who lives to-day; he is wiser still, exclaims his commentator, who lived yesterday. But what is the best mode of life for the attainment of happiness? This question has puzzled the philosophers of all ages.—Pyrrho, denying the existence of any beatitude, maintained that life and death were alike; and when asked why he did not seek the latter, since the former was so little attractive, replied, "Because they are both indifferent to me." Crœsus placed the chief good in riches; Periander, of Corinth, in honour; Socrates in knowledge; Plato in idea; Orpheus in beauty; Milo, the Crotonian, in bodily strength; Thales, the Milesian, in the union of prudence and knowledge; Pittacus in benevolence; Aristotle in the practice and operation of virtue; and Epicurus affirms, that happiness is the chief good, and virtue the only happiness. Confirming this last theory by the sanctions of religion, we shall probably make the nearest approaches to perfect enjoyment which our nature will admit; and it may be laid down as an universal maxim, that no mind is so constituted as to be capable of unalloyed happiness, while it can reproach itself with any crime towards man, however secret and undiscovered, since it must be always conscious of having offended a superior power, from which nothing is hidden.

The To-day of England, nationally considered, cannot be reckoned happy. It is too bustling, laborious, and excessive. In France, pleasure is almost the only business; in England, business is almost the only pleasure, and this is pushed to an extremity that surrounds it with hazard and anxiety. By devoting all its energies and faculties, physical and intellectual, to this one object, for a series of years, the nation has attained an eminence so fearfully beyond its natural claims and position, that nothing but a continuance of convulsive efforts, even in the midst of distress and exhaustion, can enable it to uphold the rank it has assumed. Hence every thing is artificial, and in all directions we contemplate tension, excitement, fever. Her navy exceeds that of the collected world—so does her debt, a co-existence that cannot be very durable. Her establishments of all sorts are proportioned to what she owes, rather than to what she has—her grandeur can only be equalled by her embarassments. In one colony she has sixty millions of subjects, while a great proportion of her native population are paupers, and in her sister island famine has lately stalked hand in hand with rebellion. Nor have her intellectual developments been less extraordinary; for she possesses a constellation of living luminaries, who, pouring forth their streams of light with a profusion as unparalleled as their intensity, at this moment irradiate and supply all Europe. Splendid talents have excited public admiration, and procured unprecedented remuneration; while fame and riches have re-acted upon, and stimulated latent genius, until the existing literature of the country presents a university of diffusion, an unbounded copiousness of production, and a magnificence of encouragement, hitherto totally unknown in the history of the world. No social system was ever pushed to such an energetic extremity, or afforded so curious and glorious a spectacle; but it has not sufficient repose for enjoyment: happiness loves to dwell amid more tranquil elements. Its tendency has been painfully illustrated by the recent fate of its leading members. Unable or unwilling to relax in their career, they have devoted mind and body to this restless principle of advancement, and have toiled and prospered, and become enslaved and enriched, achieved misery and fame, until nature was exhausted in the strife, and their own hands relieved them from the burden of existence at the precise moment when they had attained every object of their ambition, and appeared to the world to stand upon the summit of human happiness. How long is this fearful tension upon all the nerves and sinews of the country to endure? What is to be the result of this over-working of the national machine? A certain Frenchman implored death to spare him till he saw the end of the French revolution, so curious was he to witness its termination. An Englishman might well petition to be absolved from the omnivorous scythe, until he has ascertained what would be the finale of the present ecstasy of his country.

Those individuals who seek happiness will withdraw themselves from this whirl and vortex of excitement. They will not aggravate the diseased enlargement of the public heart, and share the painful intensity of its pulsations, by residing in the capital. There is no holy calm, no sabbath of the soul, no cessation of strife in that vast arena of the passions, where life is a ceaseless struggle of money-getting and money-spending; a contest of avarice and luxury; a delirium of the senses, or of the mind. If we desire peace and repose, let us look out upon the variegated earth, ever new and ever beautiful—upon the azure dome of heaven, hung around with painted clouds—upon the wide waters, dancing and glittering in the sun, or lying in the stillness of their crystal sleep. Let us listen to the music of the sky, when the boughs are singing to the wind, and the birds are serenading one another; or surrender ourselves to that more pleasing sensation, when the serenity of Nature's silence imparts a congenial balm and tranquility to the heart. Gazing upon the face of Nature, we shall encounter no human passions, no distrust, no jealousy, no intermission of friendship or attraction;—even her frowns are beautiful, and we need not fear that death shall tear her from us. We look upon an immortal countenance. A morning thus dedicated is an act of the purest piety; it is offering to the Deity a heart made happy by the contemplation of his works; and, if I can prevail upon a single reader to detach himself, for a time, from crowds and enthralments, and betake himself to the sunny meadows, or the green twilight of the woods, I shall felicitate myself on not having quite unprofitably employed the morning of—"To-day." H.

TOULMIN'S LETTERS.

The following extract is from a little work entitled "A Review of the Preaching of the Apostles; or the Practical Efficacy of the Unitarian Doctrine proved and illustrated from the Acts of the Apostles, and the Epistles of Paul to Timothy and Titus; by the Rev. Joshua Toulmin, D. D."

LETTER I.

Dear Sir—Before I enter on the review, which I propose to take of the preaching of the Apostles, it is proper to state, in brief, the fundamental principles, to the defence of which, I conceive, it will afford a strong and impressive argument.

These principles are called, by those who avow them, UNITARIAN.

Our discriminating principles, you will agree with me, are these plain and simple propositions, that "there is but ONE GOD, the FATHER, the SOLE former, supporter, and governor of the universe, the ONLY proper object of religious worship; and that there is but one Mediator between God and Man, the man Christ Jesus; who was commissioned by God to instruct men in their duty, and to reveal the doctrine of a future life." These principles, we apprehend, formed the primitive system of the Christian doctrine; and we think it a just ground of satisfaction in them; nay, of boast over our fellow-christians, who hold different tenets from us, that we can express *our* fundamental opinions in the *words* of Scripture. "To us there is but ONE GOD, the FATHER, of whom are all things, and we in *him*; and ONE Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6. There is ONE GOD and one Mediator "between God and Man, the MAN Christ Jesus." 1 Tim. ii. 3.

On these proper Unitarian principles, I am bold to assert, that the cause of true religion and virtue may be most effectually supported. These plain, unadulterated truths of Christianity, when fairly taught and inculcated, are of themselves sufficient to form the minds of those who embrace them, to that true dignity and excellence of character, to which the gospel was intended to elevate men. We think it a most material and propitious circumstance in the vindication of these sentiments, that we can appeal to scripture *facts*, to shew their practical tendency and efficacy. "It was a distinguishing mark of primitive preaching," it has been well observed, "that it commended itself to every man's conscience. People, in general, could not sit unconcerned under it. We are told of some who were *cut to the heart*, and took counsel to slay the preachers; and of others who *were pricked to the heart*," and said, "Men and Brethren, what shall we do?"* We think ourselves justified in asserting, that these impressions were made, this holy solicitude was awakened, by the preaching of the pure Unitarian doctrine. The world, we say, was converted by *this very doctrine*; on *this* doctrine were churches formed; *this* was the doctrine which worked effectually in them who believed. Should it not, in modern times, be effectual to the same great ends, the cause must be sought in other circumstances, and not in the nature of the doctrine, or its inefficiency.

Who need be told, that there are times, in which men hear not Moses and the Prophets; nor would be persuaded, though one rose from the dead; and yet who would say, that the preaching of Moses and the Prophets, or the appearance of one from the dead, had not an efficacy, or a tendency, to bring men to repentance? It is well known that the flock of Christ, while he was on earth, was but "a little flock," and that prophecy represented him as lamenting the unsuccessfulness of his preaching, and saying, "I have laboured in vain; I have spent my strength for nought, and in vain." It is well known, that the Apostles, notwithstanding that thousands were sometimes converted by their ministry, also found reason to cry out, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Rom. x. 16. Great multitudes were converted; and, yet, who would impeach the efficacy of the doctrine they preached? Who would say, that there was "nothing in it to alarm the conscience or interest the heart?"† We think it, therefore, not a just consequence, nor a generous conclusion, which, admitting the fact, is drawn from the want of success of those who preach the Unitarian doctrine. And, if we can show, that this very doctrine was the doctrine, by which, in the first ages, the conscience was alarmed, you will be ready, I would hope, to grant that my assertions are proved.

To this argument, then, I will proceed. We will take, sir, the New Testament into our hands; and we will open the history of the planting of the gospel; of that period, "when the word of God was glorified, and thousands were born in a day."

We are, by the providence of God, furnished with a history, that records the *System of Religion*, which the first preachers of Christianity published to the world. It narrates the ACTS of the APOSTLES; not in their private capacity, or their domestic connexions; but in their office as ministers of Christ, authorised by him to "preach the gospel to every creature, and to make disciples," or converts in all nations. Such a history, of course and necessarily, involves in its details the *principles* by which the end of their office was to be secured. The history is very concise, but the design of it could not have been answered, unless the writer of it had, at least in some places, recorded the *doctrine* taught, as well as its effects in the conversion of the world. In this light it has appeared to *orthodox* writers. "This golden book," says the learned Dr. Du Veil, "quite through displays the singular providence of God, in gathering together to himself and preferring his church. It opens and explains what was the beginning and rise of the Christian religion; after what manner the Apostles began the *preaching* of the gospel." "In this divine book," says another judicious writer, "we may see how Christ subdued the world to the obedience of the gospel, by a few illiterate men. Here we have examples of the prudence, faithfulness, and diligence of the holy apostles. Here we may see how they lived, what they *taught*, how they dealt with the obstinate, how with the infirm, and how they acted in the doubtful and controversial cases of the Church."* Beza considered this book "as containing what may be styled the principal public annals and commentaries, according to which the administration of the Christian Church was at first directed, and to which it is to be recalled."† "It is, indeed, the most momentous part of the sacred history itself; for Moses and the Prophets referred to the coming of the Messiah; and, the Messiah, when he came, referred to the pouring out and ministry of the Spirit; as the last and best dispensation which God would ever grant to mankind."‡ Where then shall we look for information concerning "the *principles* which operated in producing the great effects of those times," but into this book? The instructions which the Apostles communicated, the *principles* they taught, were essential to the accomplishment of the mission, on which they were sent; and must form a no less essential part of the history of their ACTS.

These principles, accordingly, are not touched in an occasional way merely; they form a large proportion of this book; they make, at times, the chief part of whole chapters; as chapters ii, iii, vii, x, xiii, xvii, xx, xxiv, and xxvi. It would be absurd to suppose, that a history of the method of propagating the Christian religion, should not contain a view of what was *said* as well as of what was *done* by the Apostles; of their *doctrine* as well as their *actions*. And who will venture to say, that the sacred historian, in the relation that he has given of the steps, which the Apostles took to convert the world from error, ignorance, and vice, hath omitted any principle, or hath left out any doctrine, essential to this end, and of actual efficacy in securing it? Though such principles are not on every occasion repeated, if they are, on some occasions, detailed; should not that satisfy us, concerning their nature and extent? To charge Luke with omitting, in his account of the preaching of the Apostles, any essential principles, would invalidate the authority, and, to a great degree, the utility of his history. Nay, if he be supposed to have written under the direction of the divine Spirit, to charge him with such omissions would be, in fact, a charge against God himself, and a much more heinous offence in the opinion of serious Christians, than to exclude some chapters from the sacred text, because, on inquiry, there offers evidence of their being interpolations. To this book, therefore, on every ground of reason and propriety, may the appeal be made concerning "the principles, the publication of which preceded the conversions in the primitive age."

The first sermon; so wonderfully successful, as to bring over to the Christian faith about three thousand, was that of Peter on the day of Pentecost, Acts, ii.

This discourse was addressed to "Jews, devout men, assembled at Jerusalem, from every nation under heaven;" who were astonished to hear the Apostles, after they were filled with

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* Mr. Fuller's "Calvinistic and Socinian Systems, examined and compared," p. 84.

† The Calvinistic and Sociniyn Systems examined and compared, p. 54.

* Cradock's "Apostolical History." Preface.

† Hic liber comprehendatur, veluti, publicos præcipue commentarios et annales, ad quos initio dirigi, et nunc revocari totius Ecclesiæ Christianæ administrationem, oportuit. Bezæ Annotationes.

‡ Benson's History of the planting of the Christian Religion, vol. I. Preface, p. 5.

the Holy Spirit, speak in the tongue of every country, where they were respectively born. To reconcile them to this singular phenomenon, and to account for it, the Apostle refers them to the prophecy of Joel, chap. ii. 28, &c. predicting the effusion of the Spirit on persons of different sexes and ages, and, at the same time, foretelling the awful judgments of God in the dissolution of the Jewish state, and yet affording the hope of salvation to the devout; saying, "It shall come to pass, that whoever shall call on the name of the Lord shall be saved." In the original, that is, in the Hebrew, from whence the passage is a quotation, it is, "whoever shall call on the name of JEHOVAH shall be saved." The clause is evidently introduced casually, as *part* of the prophecy, and not on account of its peculiar and appropriate application to the character of Jesus. For, though the Apostle immediately preaches Jesus of Nazareth, he does not take up this clause and apply it to him; but confines his application of the prophecy to that event, which had raised wonder. See v. 23.

Let us go over the discourse, and see what were the doctrines taught in it. They were these; that Jesus of Nazareth was "a man approved of God, by miracles, signs, and wonders, which God did by him; that being by the right hand of God exalted, and having received of the FATHER the promise of the Holy Spirit, he had shed forth that gift which they then saw and heard; and that God had made that same Jesus, whom they had crucified, both Lord and Christ." When the hearers of this discourse were pricked in their hearts, and said, "What shall we do?" Peter replied, "repent, and be baptised, every one, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit," *i. e.* such gifts as they were then witnesses to. Here is nothing but the plain Unitarian doctrine. Here are none of those topics which are supposed to have been the great topics on which the reformers insisted; and which, in latter times, it is conceived, rendered so illustriously successful the preaching of the FRANKS, the EDWARDS, the TENNANTS, and others. Not a word came from the lips of Peter, here, concerning the depravity of human nature, the deity of Christ, and justification by the imputation of his righteousness. Not a word like that of the Moravians, who preached to the Greenlanders concerning "the Creator taking upon him human nature, and dying for our sins." Peter doth not in *this* manner preach Christ, and yet his preaching was effectual to the conversion of multitudes. He insists upon a few *plain facts* only, illustrative of the unity and supremacy of God the Father; the divine mission of Jesus of Nazareth; such *facts* as form the creed of the Unitarian; and yet his preaching, I repeat it, was effectual to awaken and convert multitudes. I have been, often, much affected and impressed with the simplicity of *this* discourse. I see none of the leading peculiar sentiments of Calvinism in it; I see no doctrine of the Trinity; I see no doctrine of a satisfaction to the divine justice in it. But the prominent features of this doctrine are the fundamental articles of the Unitarian creed.

Christian Register.

BOSTON, FRIDAY, APRIL 4, 1823.

In the last Boston Recorder was a communication signed "CONSCIENCE," in which a serious charge (to say no more) is brought against our Legislature, on account of its having refused to incorporate the "*Society for Christian Research.*" As this is a subject that has no relation to, or connexion with party politics, and as it is a bold attempt to excite religious jealousies, and to induce our citizens to make a particular religious creed a test of qualification for the office of Senator and Representative, we conceive it comes fairly within our province, to expose, and to animadvert upon what we deem the falsehood of the statements, and the iniquity of the general objects and spirit of that communication. As the editor of the Recorder does not reside in the city, we presume the article was inserted without his knowledge; for we cannot persuade ourselves that he would approve its insertion. It has gone forth however; and, considering of how inflammatory and incendious a character it is, it seemed to us we could not consistently permit it to pass without notice.

The substance of the communication is this.—The writer, after stating that two Universalist Societies were incorporated at the last session of the Legislature, proceeds to say, "But to my exceeding grief and shame for the honour of our 'liberal christian' Legislature, I learn that the bill for incorporating the *Society for Christian Research*, could not be suffered to pass." We are then told what are the objects of this Society, and of whom it is composed, viz. of the Students of the Theological Institution at Andover. "But because the Students are supposed to be orthodox christians," (says the writer sneeringly,) "it is a *dangerous Society!*" The writer closes his communication with the following reprehensible and incendious paragraph.

If, Mr. Editor, any of your readers grow warm with holy indignation at the recital of these facts, then let them solemnly pause and ask themselves, whether they are certain that the persons they intend next to vote for as Senators and Representatives, are men of truly liberal sentiments, and disposed to encourage the religion of the Bible. Or if they are determined not to vote at all, let them be perfectly satisfied that they are not neglecting their duty to God and man.

The facts, relative to the subject complained of in the Recorder, have been very candidly stated, and the false charges against the Legislature very satisfactorily refuted, both in the Boston Centinel and the Salem Gazette.

The writer in the Recorder speaks with a sneer of our "liberal christian" Legislature, and insinuates that no orthodox society of any description was allowed an act of incorporation. Now it is impossible that any person should read the list of acts of the last Legislature, and not perceive this insinuation to be palpably false; and it requires an uncommon exercise of charity to believe that the writer of the article did not know it to be false. The truth is that a large number of orthodox societies of different denominations were incorporated. Nor is it true, as the writer states, that the religious opinions of the Society for Christian Research, had any influence in preventing its incorporation. It was not made in the least, a party question, either in politics or religion. It was determined entirely by what were deemed the real merits of the case, and was opposed and advocated indiscriminately by men both of liberal and orthodox sentiments. A member of the Legislature, says, (in the Salem Gazette) that "the petition was rejected *almost unanimously*, merely on grounds of expediency." It was urged in the House, that "such a measure would be an improper precedent; that the interference of the Legislature was not necessary; and that the incorporation of any of the numerous associations of students at our Colleges was inadmissible. In the Senate, the committee on the subject, (of which the Hon. Mr. Strong of Northampton was Chairman, and who was undoubtedly a well-wisher to the objects of the proposed Society,) reported, "that it was inexpedient to constitute a corporation of individuals, mostly *minors*, and who were themselves prosecuting their studies, under the laws and regulations, and within the limits of an existing corporation."

Now putting the most candid construction on this business, and supposing that the false charges of this writer, against the Legislature, were made through *ignorance*, still we submit it to the decision of any fair mind, whether the writer in the Recorder, in view of the means he had of knowing better, had not much greater cause of "exceeding grief and shame," for his own reputation, on account of what he has said of the Legislature, than either he or this respectable body had for any of their transactions.

So much for the *facts* on the subject of complaint in the Recorder. We will now briefly notice the very reprehensible attempt of this writer to excite the religious prejudices of our citizens, relative to the fitness for office of any who may differ a little from them in religious speculations. We have called this attempt immoral and incendious, because the unavoidable tendency of it is to excite jealousies and enmities, to inflame the passions, and to lead men to sacrifice the true interests and welfare of the country to the gratification of narrow-minded and sectarian partialities, by choosing men to office whose chief qualification is their tenacity of adherence to a particular religious creed. "If the free elective franchise," says a writer in the Centinel, "is to be guided by sectarian sentiments, under a Constitution which admits of no distinction among Protestant Christians, we have begun that fatal course in which the Republics of the world have been lost." This seems to us a true and important sentiment, and we cannot but view with regret and astonishment the conduct of any who attempt to stir up the unhallowed feelings of religious controversy in the important affair of choosing those who are to frame and enact our laws, since the direct tendency of such a proceeeding is to entail upon us that greatest of national curses, a *state religion*, and to convert the government into *an inquisitorial and persecuting ecclesiastical tribunal.*

Let the men who are chosen to legislate for us, be men of sound moral and religious principles, of good sense and competent acquirements, of enlarged minds, and of practical purity, uprightness, and honesty, without any reference to their particular political or religious partialities, and we shall have little to fear for the safety of our excellent institutions. But in pursuing the course recommended by the Recorder, we have every thing to fear; for it is a course in which we have nothing to gain, and every thing to lose. The course recommended is expressed in the following words:—"Let them solemnly pause, and ask themselves whether they are certain that the persons they intend next to vote for as Senators and Representatives, are men of truly liberal sentiments, and disposed to encourage the religion of the Bible." Now to this language, in itself, there can be no objection; but from the connexion in which it is used, and the spirit which other parts of the communication discover, it is sufficiently manifest that the real intention of the recommendation was, that those who would be influenced by it, should solemnly pause, and ask themselves whether they were certain that those whom they intended to vote for as Senators and Representatives were men of the *reputed orthodox sentiments*, and disposed to encourage and *inforce their particular interpretations* of the Bible."

From this attempt at letting out the bitter waters of religious strife, we would earnestly dissuade our orthodox brethren. We would dissuade them from it, in the first place, by their regard for the strength and success of their own religious party; for we think they should have learnt by this time, that every high-handed and over-bearing measure, every effort at usurpation and domination, is, and must be, in this free country, only an equal movement toward the certain and irrecoverable downfall of their party. We would dissuade them from it, also, by a regard for the safety of our invaluable civil institutions, as well as by an appeal to their justice, and their good moral principles; for we firmly believe, with a writer in the Centinel, whom we have before quoted, and the sentiment cannot be too deeply impressed on our minds, that, "if the elective franchise is to be guided by sectarian sentiments, under a Constitution which admits of no distinction among Protestant Christians, we have began that fatal course, in which the Republics of the world have been lost." We would moreover, in an especial manner, most earnestly dissuade them from this course by a regard for the honour and prevalence of true religion and piety, of practical virtue and godliness. Who can be ignorant how deep a wound is inflicted on the interests of truth and vital godliness in all instances in which religion is associated with, or made a party in our political and civil dissensions, and especially in all instances in which it is attempted to support particular forms of it, by the strong arm of civil authority, by the excitement of human passions, or by any connexion of its sacred interests with the unhallowed strifes of the world.

Are our orthodox brethren, then, determined to drive our peaceable citizens into a public contest for their dearest rights, by stirring up their religious prejudices and jealousies in relation to the exercise of their civil privileges in the election of legislators? Have they counted well the cost, and weighed well the consequences, of such an appeal? Are they prepared to meet these consequences? Have they no secret whispers of conscience to forbear—no misgivings of mind lest this prostitution of the sacred cause of religion to purposes of party agrandizement, should not be well pleasing in the sight of God? There may be some rash and unthinking men among them who are prepared for any thing, and who care not for consequences, be it so that their own party rises; but of the more sedate, judicious and respectable part of our orthodox brethren, we *do*, and till facts compel us to think otherwise, we *shall continue* to hope better things.

AMERICAN BIBLE SOCIETY.

In our last number but one we gave some account of the operations of the American Bible Society, as furnished by the Sixth Annual Report of the Managers. The latter part of this Report gives an account of the efforts of other Bible Societies in disseminating the Scriptures.

Among all the associations of this nature, the *British and Foreign Bible Society*, stands preeminent. In Sept. 1821, this Society had 289 Auxiliaries, with 415 Branches and Associations. In the year ending March, 1821, the Society issued 246,957 Bibles and Testaments. The Society from the time of its establishment to Sept. 30, 1821, had issued 3,347,272 Bibles and Testaments. The receipts into the Treasury during the seventeenth year, were about $396,243, and the expenditures during the same time, $358,603. At the close of the seventeenth year the Society had expended upwards of four millions of dollars.

One of the Auxiliaries of the British and Foreign Bible Society, is the *Hibernian Bible Society.* This had 83 Auxiliaries, 43 of which were formed during the preceding year. The operations of this Society were carried on with great vigour, and the sphere of its influence was constantly enlarging, though there were several large portions of Ireland where this influence was yet unfelt.

Russian Bible Society. In July, 1820, this Society had 296 Auxiliaries, and many more have been added since. Some of these Auxiliaries are found on the very borders of China, and in the extreme parts of the Russian Provinces in Asia. This Society, at the end of its seventh year, had put into circulation 275,669 copies of the Bible, and parts of it. It had at that time printed, or engaged to print ninety-one editions of the whole Bible, or parts of the Scriptures, in twenty-six different languages, to the amount of 411,000 copies; and it had issued, in thirty-two different languages, 68,539 copies. The President of the Society states that the Crimean Tartars, the Calmucs, and various other nations or tribes which he names, even to the most distant inhabitants on the borders of the White Sea, begin to read in their own language and dialects the gospel of Jesus Christ. This Society is patronised by the Emperor Alexander, and by his principal nobility.

The Protestant Bible Society of Paris, is operating with great success, and its Auxiliaries are constantly increasing in numbers and ability. One formed at Montbelliard, had nearly 1000 members within a few months of the time of its formation.

Twelve thousand copies of the New Testament had been distributed by the British and Foreign Bible Society, among the *Catholics of France*, and there was a great call for the Catholic version of the Bible throughout the country.

In the *United Netherlands*, the Bible Society had 50 Provincial Societies connected with it, several of which were rapidly increasing. Great attention is paid by this Society to the use of the Bible in schools. The Society is now printing the Malay Bible in the Arabic character. An edition of the New Testament in Dutch has been printed for the Catholics of the Netherlands, who are eager to possess it.

It is stated that a Bible Society now exists in each of the Cantons of Switzerland, and that the objects of these institutions are pursued with great zeal.

The number of Bibles printed by the order of the Institution at Basle, was 108,124, and there was still a very urgent demand for German Bibles.

One of the most diligent and prosperous Bible Societies on the continent, is that in the kingdom of Wurtemberg, in Germany. It has distributed, since its formation, 45,000 Bibles and Testaments.

In Marburg, both Catholics and Protestants had united in endeavours to promote the circulation of the Scriptures.

In *Saxony*, collections had been made in all the churches throughout the kingdom, in aid of the Saxon Bible Society. The Jews, great numbers of whom resort to Leipzig, have become anxious to possess copies of the New Testament in Hebrew.

The *Prussian Bible Society* had 38 Auxiliaries at the end of its sixth year; and had distributed 40,000 Bibles and Testaments.

The *Danish Bible Society* had 36 Auxiliaries. There is said to be a great destitution of Bibles in Denmark, not more than sixty copies being found in one district containing fifteen hundred souls.

The operations of the *Swedish Bible Society* are carried on with great zeal and effect. The cause is very cheerfully and effectually patronised and supported by the King.

A Bible Society has also been established in Norway.

The *Malta Bible Society*, of whose usefulness high expectations have been formed, on account of its central situation, bids fair, it is said, fully to answer these expectations.

In *Africa*, the Sierra Leone Bible Society distributed 1,850 Bible and parts of the Bible, in 1821.

In *Asia*, where the Bible has hitherto been almost entirely unknown, great and very successful exertions are now making to translate and disseminate the Scriptures.

In *Persia*, it is not permitted to read the Bible publicly, yet there are many who manifest a strong desire to possess and read it.

In *India*, by the instrumentality of the Bible Societies of Calcutta and Bombay, and the institutions at Madras, Colombo, and Sumatra, the Scriptures are translating into numerous languages, and must eventually produce an important influence on the immense population of those regions.

To every sincere friend of mankind, it must be a subject of high satisfaction to reflect on the wonderful success that has attended the exertions that have been made for the dissemination of the Scriptures. To those who did not before possess them, they will prove an invaluable treasure; and it is to be hoped that those, who, though they may have long possessed, have hitherto but little prized or attended to the Scriptures, may, by the great public activity in spreading a knowledge of these inestimable writings, be themselves induced to estimate them more justly, and to study them more diligently.

The Managers of the American Bible Society have it in contemplation to procure stereotype plates of the whole Bible in Spanish, on account of the probability there is that they may soon have access to regions where the scriptures in the Spanish language may be extensively circulated.

A Society has lately been formed in London, for the assistance of *Evangelical* Dissenting Ministers, whose incomes are inadequate to their support. The Dissenters in England, are obliged, besides supporting their own ministers, to contribute to the support of the clergy of the established church.

Missionary Society in France.—An association has lately been formed in Paris, called "The Evangelical Missionary Society." Among other objects of the society, the following is one, as expressed in the address, at the formation of the society.

One special part of the plan of the Society consists in the formation of an establishment at Paris in which serious persons preparing for the work of missions may enjoy all the peculiar advantages which the capital offers for the study of foreign, especially of Oriental languages.

One missionary (Rev. J. King) in the employ of this society is now on his way to Palestine, where he is to be located.

The connexion between the 3d Church in Plymouth, and the Rev. Wm. T. Torrey, has been dissolved.

The Rev. Mr. DEAN has given public notice that, on the next Sabbath, he shall resign the charge of the first Universalist Society, which he has held for many years. *Pal.*

Before the French Revolution, the number of secular clergy, monks, nuns, and inferior ministers, was 460,078 or about one to every 52 persons in the Kingdom. The revenue of the clergy was about thirty-three millions of dollars. It is said that the Revolution has produced a saving to the nation, in her Church establishment, of thirty-millions of dollars; that the clergy are now more equally apportioned to those whom they are to serve, and that the lower order of ministers receive a more ample compensation than they did on the old establishment. The present number of the clergy in France is 35,043, and their income is 4,657,000. Of the clergy, 357 are Protestants, who do not belong to the State Church, but they are paid in the same manner as the Catholics, out of the national treasury.

FOR THE CHRISTIAN REGISTER.

MR. REED—Before I saw the remarks (in your last paper) upon the article in the Missionary Herald, I had read that article with great feelings of amazement: for the plain English of it is, that a fundamental rule in revivals is to disguise, conceal, or deny the doctrines of Calvinism. Our orthodox friends have, in various ways, showed that they are ashamed of those doctrines, and would be glad to keep them out of sight—no man more so than Dr. Woods, in his dark and doubtful mode of defending them. But I do not know that any writer, before the present, has undertaken to declare that it is essential to the right effect of religious instruction, that they be concealed or denied. This is an important step; and, after a few more such steps, I doubt not our friends will see that they are not only injurious, but false. It is a great thing to have them join us in pronouncing them injurious.

For example: this writer declares the doctrine of *human inability* to be injurious:—it operates as "an excuse for doing nothing;" "its tendency manifestly was to *paralyze*, wonderfully, *the feelings of the soul.*" "Great efforts became necessary to destroy the influence of this—metaphysics were kept out of sight," &c.—This is all right. But if the doctrine be so mischievous, I beg to know how it can be true. And if it be necessary for those who *believe it*, to keep it out of sight, I beg to know why we should be abused for keeping it out of sight, when we *do no not believe it.*

Again: he tells us that the doctrine of *election* is injurious; and that, in order to counteract its immoral tendency, it is necessary to show

that "the decrees of God are as much in the way of their walking, and labouring, and possessing fruitful fields, as against their obtaining religion." This is very true and sensible, and exactly the doctrine for which we are abused. But it is putting a mask upon Calvinism.

Upon the whole, the essay I have refered to is of so anti-orthodox a character, that I am almost disposed to ask the editor of the Herald, if he has not reason to suspect that it was put upon him as a hoax by some latitudinarian wag. For I hardly know how to understand it, that, after the repeated and boasting assertions that only the "doctrines of grace" are capable of producing a revival, the most important rule for managing a revival, should be to hide those doctrines. Much less can I understand how that gentleman is capable of becoming the advocate of "a system of concealment."

I am disposed, in conclusion, to number this among the auspicious signs of the time. And I desire to thank God that I live in an age when the light of truth is so rapidly "breaking forth from God's word," that some of its rays force themselves into the darkest places.

JOHN ROBINSON.

FOR THE CHRISTIAN REGISTER.

Mr. Reed—It is often objected now, to those who advocate other and better views of the native power and condition of man, than what Calvinists esteem to be the truth on that subject, that they misrepresent their adversaries' opinions. Dr. Woods is sensibly hurt by the use of the phrases—miraculous and irresistible—in the account given by his learned opponent of the orthodox belief in regard to that agency of the spirit of God, by which man is converted from his native state, or, in technical language, regenerated.

In perusing a recently published volume of the celebrated Scotch divine, Chalmers, I met the following passage, which your readers may put in comparison with Dr. Ware's account of Calvinistic doctrine, and see if he has wronged the system he exposes so ably.

"It is our belief, that, as to any effectual sense of God, there is as deep a slumber throughout the whole of this world's living and rational generations, as there is throughout all the diversities of its mute and unconscious materialism; and that to make our alienated spirits again alive unto the Father of them, calls for as distinct and as miraculous an exertion of the divinity, as would need to be put forth in the act of turning stones into the children of Abraham."—*See the series of Discourses on the Application of Christianity to the Commercial and Ordinary Affairs of Life, page* 31, *New-York edition*, 1821.

Yours, &c.

EDWARDS.

Miscellaneous Intelligence.

Great Snow Storm.—On Sunday night we had a great fall of snow, attended with much wind, which rendered the storm on the whole, the most violent that has been experienced for a number of years.—Considering the time of the year, the violence of the wind, and quantity of snow, it is said to have resembled the great storm which happened on the first of April, 1786, more than any that is recollected since that time.

None of the stages left town on Monday. The southern mail with a light carriage, went as far as Brighton, but finding it impracticable to proceed, returned to town.

Early on Tuesday morning, the sloop Fame, Capt. Cook, sailed from this port, on a cruise along Cape Cod, furnished with men, provisions, cables, &c. for the purpose of affording relief to any vessels that might be found in distress. The sloop was fitted out by the underwriters of this town.

It is generally expected that many distressing shipwrecks will be heard of. One melancholy instance has already come to our knowledge. It is that of the brig Rebecca Ann, Capt. Walker, of this port, belonging to Tobias Lord. She sailed eight days previous to the storm, for Porto Rico, but put back on account of having sprung a leak. She was driven on shore near Fresh Water Cove, Gloucester, on Sunday evening, and went immediately to pieces. All on board perished, (including two passengers,) with the exception of one seaman. The bodies of all those who perished have been found.

We are told that the passengers above mentioned were Mr. Robert Parker, of Eastport, and Capt. John Whitten, of Kennebunk.

The Snow Storm of Sunday last, commenced at New York at 8 A. M.—and was much more severe than in Boston. The papers contain long and melancholy lists of the damages sustained. A great number or vessels were sunk, driven on shore, dismasted or otherwise injured. The wharves and docks were also injured. Considerable damage was also sustained at Long Island and the other islands. 53 river vessels were ashore between Brunswick, and the mouth of the Kilns; Mrs. Silcocks, a passenger in one that sunk, was drowned.

There were two alarms of fire at N. York during the storm

The storm commenced at Philadelphia at 12, on Saturday night, and continued with great violence at Saturday noon.

Soon after the great fire in Canton, a proclamation was issued by one of the officers of government, in which he exhorts the people to patience and resignation under their calamities. It appears from some parts of his proclamation, that the Chinese are *fatalists*. After expressing his personal affliction, on account of the sufferers, he makes the following remark: "but the proverb says, of every drink, and every filled cup, there are none that are not previously fixed by fate." In assigning the cause of the fire, he says—"This judgment of fire was, no doubt, occasioned by the influences of the numerical destiny of the Pearl River, (which runs past the suburbs)."

The following is from that part of his proclamation in which he encourages them to right conduct under their losses and sufferings.

But I desire that you all gentlemen, merchants, poor natives and foreigners, will every one quietly submit to a righteous destiny. Do not sorrow, grieve, lament and sigh. You must not repine at Heaven, nor criminate man, and so in vain add to you trouble and vexation.—But it is incumbent on you to receive the warning from Heaven above, repent of your sins, examine yourselves, and always preserve impressed on your minds the four words "Heavenly principles, good heart."

And, really, acting according to these, you will not be ashamed before the discerning Gods, and no doubt the high Heaven will silently assist you. And how do you know but that the residue left by the fiery flames shall re-arise in piles of gold, and heaps of gems, and riches and honors?

Centennial Celebration.—On the 28th of May, there will be a public celebration in Portsmouth, (N. H.) of the commencement of the third century from the first settlement of New-Hampshire. Nathaniel A. Haven, jr. Esq. has been appointed to deliver an address, and Oliver W. B. Peabody, Esq. to deliver a poem on the occasion.

A new novel, entitled "*The Wilderness; or Braddock's Times*," is in the press of Messrs. Bliss & White, of New-York.

American Biography.—Proposals have been issued at Philadelphia for the publication of a *Historical Dictionary of Eminent Americans*, by Robert Walsh, jun. It will be comprised in two octavo volumes of about 500 pages each. We have as yet no good works in American Biography; but hope the talents and industry of Mr. Walsh will remedy the deficiency. The works of Elliot and Allen are indeed useful; but in many respects incomplete. The *Biographical Dictionary* of Mr. Rogers of Penn. is the best we have yet seen and we are glad to perceive that a new edition of the work is in preparation for the press.

Monthly Literary Journal.

Important Decision.—We understand that the Supreme Judicial Court of this State, at their late term, decided, substantially, that the Courts of Probate have no authority under existing laws, to extend the commissions on intestate estates, represented insolvent, after the terms originally fixed for the reception of claims have expired, or, in other words, to appoint a further time for the reception of claims against such estates. This decision is of great importance, inasmuch as the Probate Courts in this State have always conceived themselves authorized to open commissions again, whenever thereto requested, and on sufficient reasons being presentcd to convince them of the propriety of such procedure. The above decision was made in a case of this nature appealed from the Court of Probate of this town. *Patriot.*

Damages for Libel.—At a recent term of the Court of Common Pleas for Sumter District, S. C. an action was brought by James B. Richardson, against Dr. James Wright, for a libel, when the Jury awarded to the Plaintiff, *ten thousand dollars damages!!*

A Tennesee paper mentions that General Jackson considers his appointment of Minister to Mexico as a compliment, and declines accepting the honour, in consequence of the distracted state of that Empire.

The National Gazette strongly urges on the notice of our citizens, a plan, which for a number of years past has been frequently recommended to public attention, for stopping the progress of fires.

The outlines of the plan are given in the following words.

Let as many substantial blankets be procured by the different fire or insurance companies of each town or city, as will suffice to cover ten or twelve houses, or more, if judged necessary. Let them be selvaged, and provided with hooks and eyes, of tolerably thick iron wire, so that, as occasion may require, they may be firmly attached together. When a house is on fire, let the adjacent roofs, which are in danger from the flames, be covered with these blankets.—A single engine of moderate power, would keep them constantly saturated with water, and have more effect in preventing the spread of the flames to houses thus protected, than half a dozen, or perhaps a dozen, would otherwise have.

Two instances are cited in which this project was attended with complete success in stopping the progress of fires. One of them was in New-York, and the other about 15 or 20 years since in Newburyport. It is estimated that the expense, in the first instance would not exceed from 600 to 1000 dollars.

The House of Assembly of N. York has passed a bill prescribing long solitary confinement as a punishment for crimes.

A new appropriation of $1,300,000 has been made for the New York Canal. *Pal.*

LATE FROM ENGLAND.

By the ship London Packet, Capt. Curtis, which arrived at this port last evening, from London, in 33 days from the Downs, we have received London papers to Feb. 24, nearly a month later than our previous dates, from which we are able to give only some hasty extracts. The war with Spain had not commenced. It is, however, stated, on the authority of the declaration of Mr. Villele, in the secret debate, on the answer of the deputies to the king's speech, that the question is irrevocably decided for war. He had hopes, he said, of preserving peace after the Congress of Verona, "but at present I agree the invasion of Spain is necessary. We can expect nothing more from our negotiations with Spain; they are broken off; and, from henceforth, war only can maintain the security of our frontiers, and preserve our dynasty." The delay of hostilities is attributed to a regard for the security of Ferdinand.—It is stated that the French troops would enter Spain by the 15th of March. There is news from Madrid to the 14th, but nothing important, beyond what we have already received by way of Gibraltar.

Nothing appears to have fallen from the British ministry to indicate very distinctly the course which they intend to pursue relative to the Spanish war. The Times of the 18th observes, "hitherto we have discovered nothing on the part of any part of the British Cabinet which indicates sentiments at variance with those of the body of the people;" and it is added, that Mr. Canning gave as a toast, at a dinner after the Harwich election, "civil and religious liberty all over the world." In a speech on this occasion, he said that, should the nation be compelled to take up arms in their defence, it was never more capable of entering upon a contest; but that it was the wish of his majesty's ministers, if possible, to maintain a strict neutrality. *Boston D. Adv.*

By the packet ships Emerald and Topas, which arrived yesterday from Liverpool, papers to the 28th of Feb. were received. War had not commenced—but appeared to be inevitable—and hostilities seemed on the point of beginning.

The King, in his speech, held out the hope of the continuance of peace. Feb. 24, in the H. of Lords, the Marquis of Lansdowne asked if this hope continued.

The Earl of Liverpool answered, that he had certainly on a former occasion said, that the door was not actually closed against amicable interpositions; but that under the circumstances, he must still deprecate any premature discussion. "But," said he, "I am further enabled to state on the present occasion (in addition to these general considerations, and to that general feeling which I think ought to operate upon the mind of members of the House) that other *special* and *peculiar* circumstances have occurred since that period, some *very recently*, which would make me still more strenuously oppose any discussion of the existing relations between France and Spain."—To a subsequent question of the Marquis of Lansdowne, whether England had pledged herself to pursue any particular line of policy, Lord L. declined giving any particular explanation at the present moment, and the conversation was dropped. *Pal.*

The following particulars of the French and Spanish armies, are from the *Centinel* of the 2d inst.

French Army of Invasion.

The plan of the grand army, which is to invade *Spain*, was formed by Marshal *Suchet*, but he has no command in it. He had numerous audiences with the Duke D'Angouleme, and his knowledge of Spain is very extensive.—It is to consist of 100,000 men complete—to be formed into three *corps d'armee*, to be denominated the *Army of the Eastern Pyrenees*, *Western Pyrenees*, and of the *Centre;* to be under the immediate command of Marshals *Oudinot* and *Marmont*, and Gen. *Lauriston*. The grand army to be commanded by the Duke *d'Angouleme*, having Marshal *Victor* (Minister of War) as his second in command. The army to be formed of the *elite* of the French guards, and other troops of all arms, who are on the march from all the departments of the kingdom; and who are directed to march five French leagues every day. It is to have a very large proportion of cavalry, a still larger of artillery and engineers, and to be accompanied by a numerous Commissariat, but no useless followers. Its first movement is to be to the banks of the Ebro, from Logrono to Mequinenza, and to take positions there. The detached armies of the Altar and Throne (which are to lead the armies into Spain) are then to be despatched towards the centre of the kingdom; to issue Proclamations announcing the form of government which they invite Ferdinand the 7th to promulgate under his royal banner; and calling on all the Spaniards to rally round them. The Duke d'Angouleme is to proceed no farther than *Bayonne*, from whence, after having made all the civil and military arrangements, he will return to *Bordeaux* to notice events, and to act accordingly. He will be accompanied by a numerous military, civil and political staff.

Spanish Army of Defence.

The Madrid papers indicate that the Spanish army will also be divided into three *corps*, to be commanded by Generals *Mina*, *Ballesteros*, and *Velasco*, to be stationed one in Biscay and Navarre, another in Arragon, and the third in Catalonia; with an army of reserve in front of Madrid, to be commanded by Count *d'Abishal*.

By a decree of the Cortes, (Feb. 4th,) the regular army is ordered to be increased to 124,579 men; and the authorities of the kingdom had been ordered to see that the recruits (30,000) be raised, clothed, and fitted for service in one month from the date of the decree. Foreigners are to be allowed to be enlisted, and to form a part of the national army. The most energetic measures were in execution for the equipment, clothing, and supply of the troops. Heavy requisitions of money and supplies of all kinds had been made on all the cities, towns, and villages, and the collectors authorised to adopt the most rigourous measures to compel the prompt execution and anticipation of them.

Additional *corps of volunteers* were forming in all the large towns, into which the sons of the first families enrolled themselves with avidity It is said these volunteer corps will amount to 70 battalions, of which 6000 will be cavalry.—The disposable militia, who are well disciplined, are stated to amount to 30,000.

One Spanish account says, that the troops which will be embodied between the Pyrenees and Madrid, will amount to 180,000, including volunteers and militia.

According to advices from Paris, France has informed the British Minister that his further attempts to mediate between the French and Spanish governments, would be unavailing.

The fleet from Brest had sailed, and it was reported they were destined against Cadiz.

Paris dates are to Feb. 24. A party of the French Parliament oppose with spirit the war with Spain; but Ministers are resolved to pursue it.

Talleyrand made an eloquent speech in the House of Peers against the war.

Disaffection has appeared among the French troops on the Spanish Frontier.

The Spanish Cortes are said to have granted letters of marque against French vessels—and 40 commissions had been taken.

Spain is said to have made England great offers as the price of her alliance.

It would appear that some French officers intend to offer their services to the Spaniards.

The King of Spain, at the instance of the Cortes and England, is said to have proceeded to Corunna.

The Gazette of Saturday contains an order in Council, dated on the preceding day, revoking the former order, which prohibited for six months the transportation of arms and ammunition, to any port or place within the dominions of the King of Spain.

In the French papers of the 21st and 22d, it is stated that the French army will enter Spain on or before the 15th of March; 30,000 men by Bayonne, and 25,000 by way of Figueras. One or two columns of light troops, supported by "The Faithful," will advance on Urgel, or on Mequineuza. It is to be recommended to the officers to show respect to the priests and monks, who, it is alleged, may be useful in the quality of spies. It was believed that the Spanish regular troops would all retreat behind the Ebro, with the exception of those in garrison at Barcelona, Lerida, and Pampeluna.

Extract of a letter from Lisbon.

LISBON, FEBRUARY 15.—"The Portuguese government has received despatches from Bayonne, which announce the arrival of the Duke d'Angouleme to command the French armies.—The Spanish Cortes were in permanent session night and day; and the people appeared enthusiastically determined to repel the invaders.—It is expected here, that Portugal will be involved in the war. The English Ambassador has announced to the Cortes that England will remain neutral." [The Duke was to have left Paris on the 7th of February.]

Mexico.—By an arrangement between Iturbide and the Congress, the former is to retain the name and insignia of royalty; but every thing real and substantial, respecting the government, is transferred, as it should be, to the Congress. Even this arrangement, it is thought, will not be lasting, as there is too much republican spirit in the people to rest satisfied under even the name of an *Imperial* government.

Capt. Kelley, at Baltmore, from *Lima and Rio de Janeiro*, informs that a revolution had taken place in Chili, and an army was on its march from Conception against Santiago. The crops in Chili were good.

Intelligence had been received by the Admiralty from Capt. Parry, by way of Russia, from several fishing vessels belonging to Kamtschatka, and the Aleutian Islands, who saw him off Joy Cape, which he had heard through Behring Straits. If this intelligence is correct, these hardy navigators had effected the long desired north western passage. *D. Adv*

It appears, by late arrivals from China, that the number of houses destroyed by the great fire in Canton, was not so great as was reported by the first arrivals. The number of houses burnt is now stated, by different arrivals, to have been 4500. Provision has been made by the government for the present relief of the necessitous sufferers, and it is said that arrangements will be soon made for rebuilding the part of the city that has been destroyed.

MARRIED,

In Greenfiield, N. Y. Mr. Isaac Young, 3d, grandson to Dr. Isaac Young, aged 16, to Miss Roxana James, sister to the lady of Dr. Young. aged 19.

In Plymouth, Mr. Samuel W. Gleason, of Middleboro', to Miss Priscilla Burbank.

DIED,

In this city, on Saturday last, Miss Mary Riggs, eldest daughter of Mr. Winthrop Riggs, formerly of Gloucester, aged 21.

On Tuesday, James Kimball, youngest son of Abail Kimball, aged 2 years. Mr. Danford Barnes, aged 24; Mrs. Elizabeth Sharons, wife of Mr. Anthony S. aged 36; Mr. Robert Cross, aged 24; Mrs. Hannah, wife of Capt. Artemas Young, aged 33.

In Duxbury, Mr. Uriah Wadsworth, aged 72.

At Lisbon, Feb. 11th, Capt. John Goddard, aged 24, master of brig Nepos, and son of Thatcher Goddard, Esq. of this city.

At Philadelphia, on the 20th ult. on his return from Savannah, whither he had been for the recovery of his health, Mr. T. Mather Clapp, aged 26, of the firm of John Clapp & Co. of this city.

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POETRY.

From the Petersburg Intelligencer.

THE PAST, PRESENT, AND FUTURE.

THERE was a day—but it has gone,
That day was in life's early morn—
When pleasing hopes were brightly gleaming,
And pleasures sweet were on me streaming,
When nought of sorrow I was dreaming,
And parents' smiles were on me beaming,
Each moment bliss, with nought between it;
That day has been—and I have seen it!

There was a day—when I could smile
And pleasure idle hours beguile—
When ne'er a thought was to distress me,
And ne'er a care was to oppress me,
When friends and kindred all did bless me,
And oft with rapture did caress me—
When for me pain'd—they would not own it;
That day has been—and I have known it!

There was a day—the day of love—
When tender passion did me move—
'Till my false mistress from me turned,
And her deception I discerned,
When love's soft flame no longer burned,
And ne'er to trust them more, I learned—
The path of love—what snares beset it;
That day has been—and I regret it!

There was a day—when fortune smil'd,
And competence each care beguil'd,
When nought for *future* I was caring,
No *future* woes or ills was fearing,
And each soft breeze was quite endearing
That me to *pleasure's* port was steering—
Ah! sweet *that day*—memory cheers it;
That day has been—and thought endears it!

There was a day—and I shall tell,
(When sorrows keen my heart shall swell)
I had a friend who ne'er deceived me,
I lov'd that friend and he believ'd me,
But of that friend has death bereav'd me,
Oh! *at that stroke*, had he too cleav'd me—
It op'd a wound—and time can't heal it;
That day has been—and still I feel it!

These days have been—but they're no more,
My hours of bliss have all past o'er,
For now has come the day of mourning,
When fortune, dark, is on me frowning—
And care each pleasing thought is drowning,
With *hopeless woe*—my misery crowning—
No path is left for me to flee it,
This day has been—and still I see it!

The day may come when hope again
Shall smile and sooth the keenest pain—
When dry shall be each tear of sorrow,
And *care* my cheeks no longer furrow,
When each new thought some zest shall borrow,
To cheer those scenes which come to-morrow—
And friendship's tie—chance may renew it,
That day—may come—and shall I view it!

THE STRANGER.

We have taken the following lines from Spooner's Journal, published at Windsor, Vt. They are there said to be "*from the Spanish.*" From what work, or by whom translated, we are not told.

Toll not the bell of death for me,
When I am dead;
Strew not the flowery wreath o'er me,
On my cold bed;—
Let FRIENDSHIP'S sacred tear
On my fresh grave appear,
Gemming with pearls my bier,
When I am dead.

No dazzling, proud array
Of pageantry display,
My fete to spread;
Let not the busy crowd be near,
When I am dead,
Fanning, with unfelt sighs, my bier—
Sighs, quickly sped!

Deep let th' impression rest
On some fond feeling breast;
Then were my memory blest,
When I am dead.
Let not the day be writ;
Love will remember it,
Untold—unsaid!

Miscellany.

ISLAND OF SUMATRA.

By the arrival of the Kingston, from Java, intelligence of much importance as affecting British interests on the Indian Seas, has been received. The Governor of Fort Marlborough has displayed his characteristic energy and activity, since his arrival in Sumatra, and has anxiously endeavoured to extend the British influence over the whole of that valuable and extensive island. Sumatra has hitherto been very little known. The European establishments are entirely on the coast—Europeans had never penetrated into the interior. All attempts to do so, indeed, were reckoned desperate: no European would embark in them.—The population of the interior were considered as savages, and the mountains impassable; and yet the natives would bring down their gold and cassia and camphor, &c. for which Sumatra has from the earliest ages been famous. The Governor felt there was but one alternative, and that was, to open the road by going himself. His enterprise was crowned with success. He penetrated a great way into the interior, in three different directions; to the southward inland of Mauna, to the important provinces occupied by a people called the Passammahs; to the northward, to Menangeabon, the far-famed capital of the Malay empire; to the inland of Bencoolen, across the island to Palembang.

The result has been a discovery of a mine of wealth—a country highly cultivated, and abounding in precious metals. The Passammahs are an athletic, fine race of men, as superior to the people on the coast as it is possible to conceive: they are agricultural and numerous. At Menangeabon, he was gratified with a population and country fully equal to any part of Java. Within the space of twenty miles, the population does not fall short of a million. In short, it is the governor's opinion that, with a little encouragement, far greater resources are to be found in Sumatra, than the British could have derived from Java; but much remains to be done. A central government must be established; the whole island must be brought under control; and the avenues of commerce now closed up, must be opened. Our readers are aware, that Menangeabon was the place whence all the gold that gave Melano the name of the Golden Chersonesus, was carried.

These discoveries have not, however, been made without great personal risk and fatigue. The country could only be explored on foot.—Mountains 6,000 feet high were to be crossed, and rocks, precipices, and forests to be traversed. For many nights the party had no shelter but the leaves they could collect after their day's journey, and their journies were seldom less than from twenty to thirty miles a day over the very worst roads that ever were passed.—In this expedition, the governor was accompanied by lady Raffles. She was occasionally carried on a man's back; but generally walked, as the roads were too bad to admit of her being carried in a chair. Dr. Arnold, physician and naturalist, fell a sacrifice to the fatigue, and died of a violent fever. Dr. Horsfield, who accompanied the governor to Menangeabon, was on the 12th of August, the date of our last intelligence from Fort Marlborough, dangerously ill with a dysentary; but we hope his life will be spared to carry home the important collections he has made, both at Java and Sumatra.

As this was the first appearance of the European authority in the interiour, Lady Raffles was the most peaceable standard the party could hoist. It was impossible for the natives to consider their object warlike, when the Governor proceeded unarmed, and confided his wife to their hospitality.

They found the country beautiful and magnificent. Sir Thomas Stamford Raffles has thrown the trade open and reformed all the establishments. Treaties have been entered into with the Princes of Menangeabon.

Mechanics' Gaz.

MR. PERKINS.

Extract of a letter from an American gentleman in London, dated Jan. 29, 1823, to his correspondent in Philadelphia.

The celebrated Mechanist and Engraver, Perkins, has just discovered a new property in steam, by which, I understand, the same effects will be produced by half the quantity of fuel as formerly, and a much greater economy of room. I cannot yet properly explain the principles.—The discovery of which, he informed me, grew out of his experiments on the compressibility of water. Perkins is absolutely astonishing the people of this country, not less by his discoveries than his modesty in the annunciation of them. He is under contract to build an Indiaman, that will make the passage in three months without the use of sails. He has written to his friend in the U. States, that he shall, in the course of the summer, he thinks, have six weeks' leisure, two of which he intends spending on the other side of the atlantic, and that without the aid of wind.—As a more solid proof of the merit of his discovery, he has been offered £20,000 for an interest in half the patent right, which has been refused. The principle can be applied to the discharge of artillery, and will probably supersede the use of gunpowder. But I will not say more on the subject until I can see for myself, or you, perhaps, may think I am indulging to exaggeration, which *at first* I was half inclined to think of the discovery, but which I am now compelled to believe from the substantial proofs he offered. He has also made an important discovery in the mode of warming houses—adapted to the use of Lehigh coal—and which he has invited me to examine in operation—this I shall do the next leisure moment and report.

EXTRACT FROM JUDGE STORY'S SPEECH IN THE LATE CONVENTION IN MASSACHUSETTS.

"In our country, the highest man is not *above* the people; the humblest is not *below* the people. If the rich may be said to have additional protection, they have not additional power. Nor does wealth here form a permanent distinction of families. Those who are wealthy to-day pass to the tomb, and their children divide their estates. Property thus is divided quite as fast as it accumulates. No family can without its own exertions, stand erect for a long time, under our statute of descents and distributions, the only true and legitimate agrarian law. It silently and quietly dissolves the mass heaped up by the toil and diligence of a long life of enterprize and industry. Property is continually changing like the waves of the sea. One wave rises, and is soon swallowed up in the vast abyss and seen no more. Another rises, and, having reached its destined limits, falls gently away, and is succeeded by yet another, which, in its turn, breaks and dies away silently on the shore. The richest man among us may be brought down to the humblest level; and the child, with scarcely clothes to cover his nakedness, may rise to the highest office in our government; and the poor man, while he rocks his infant on his knees, may justly indulge the consolation, that if he possess talents and virtue, there is no office beyond the reach of his honourable ambition.

The Newport Ruin.—We have this morning had the pleasure of looking at a beautiful sketch of the *Ruined Tower*, near Newport, Rhode-Island, on land owned by Col. Gibbs, of this city. It is believed this is the only relic of the kind in the United States; and, on that account, as well as from its character, it has long been an interesting object to the traveller. No light has yet been thrown upon its origin, except the acknowledgement of its existence in deeds of land for upwards of one hundred and eighty years. Fancy is therefore free to fling around it the charm of druidical or aboriginal superstition; to people it with beings, and connect it with scenes and events of other times; to make it the residence or temple of some exile from a foreign shore; or the castle of a native Philip. What a field is here for the range of imagination, and what a theme for the pen of the poet or novelist! In a country where there are so few associations of this kind, to throw an air of enchantment and romance over the cold and naked grandeur of our scenery, we should almost regret to see the plodding researches of the antiquary divest this ruin of its mystery, for the sake of a dull historical illustration; and yet it is not improbable, that the fine sketch, which may be seen at Mr. Goodrich's, will point some virtuoso to a solitary memorial of days gone by, and lead to a detection of its origin. *New-York Statesman.*

SLAVES.

The following is copied from the Savannah Republican of March 5.

As a resident citizen of Georgia, I wish thus publicly to reprobate some of the proceedings which took place at the court-house in this county yesterday, viz:—*the sale of freemen to slavery for life*, for the alleged crime of illegal residence. I protest against the existence of any authority to make a slave of a freeman, and wash my hands of that participation in this transaction, which even a silent acquiescence might attach to me as a citizen.

R. CAMPBELL.

In a work published in French, by M. Gregoire, formerly Bishop of Blois, entitled "An Inquiry concerning the intellectual and moral faculties of *Negroes*," is the following biographical sketch.

JAMES DERHAM.

James Derham, originally a slave at Philadelphia, was transferred by his master, to a physician, who gave him a subaltern employment, as a preparer of drugs. During the American war, he was sold by this physician to a surgeon, and by the surgeon, to doctor Robert Dove, of New-Orleans. Derham, who had never been baptized, had this ceremony performed, and was received into the English church. Learned in languages, he speaks with facility, English, French and Spanish. In 1788, at the age of twenty-one years, he became the most distinguished physician in New-Orleans.—"I conversed with him on medicine," says Dr. Rush, "and found him very learned. I thought I could give him information concerning the treatment of diseases; but I learned more from him than he could expect from me." The Pennsylvania society, established in favour of the blacks, thought it their duty, in 1789, to publish these facts, which are also related by Dickson.* In the domestic medicine of Buchan,† and in a work, named, *Medecine du voyageur*,‡ by Duplaint, we find an account of the cure for the bite of a rattle-snake. I know not whether Derham was the discoverer, but it is a well known fact, that for this we are indebted to a negro, who received his freedom from the general assembly of Carolina, who also decreed him an annuity of 100*l.* sterling.

* P. 184.

† Buchan.—Domestic Medicine, Paris, 1783, vol. III, p. 518.

‡ Medecine du voyageur, par Duplaint, 6 vol. 8vo. Paris, vol. III. p. 272.

CANALS.

Boats have actually passed upon the Erie Canal, for the distance of more than two hundred and twenty miles; but a part of this great length of canal line, not having been prepared to admit the water till late in the fall, has not produced any revenue from tolls. It is probable, that in the month of April, tolls will begin to be received on two hundred miles of this canal, and that, before the end of the year, it will be made navigable from Albany to Lockport, a distance of three hundred and twenty-five miles. This year, the Champlain Canal will be completed, and next year the Erie Canal will be finished. The rapidity with which these stupendous works have been carried on, is remarkable. They were commenced in 1817, and will be completed in 1824.

MERCURY.—This extraordinary metal, which has so long engaged the attention of mankind, is found in various parts of the world, particularly in Spain, the East-Indies, and South-America. A late traveller, states that the mine of Guanca Velica, in Peru, is 340 yards in circumference, and 900 yards deep. "In this profound abyss," he observes, "are seen streets, squares, and a chapel, where religious mysteries are celebrated on festival days. Thousands of flambeaux are continually burning to enlighten this dreary excavation. The mine generally affects with convulsions, those who work in it." Notwithstanding this, however, he states that thousands of miserable slaves are conveyed into this abyss, from which there is no escape, and compelled to labour until relieved by death.—The immense profit accruing from this mine, has led to the dreadful inhumanity displayed in obtaining the treasure with which it abounds.

Missionary.

The Society of Shakers was first known in England, in 1747, and in this country, in 1776. At present, as appears by an article in the North American Review, there are fourteen or more societies in this country, and the whole number of Shakers is computed to be 6,000 in the United States. They devote themselves almost exclusively to agricultural pursuits, and their lands, which are held in common, valued at about $80,000.

Cleansing of Orchard Trees by Lime.

The use of life has been highly recommended in the dressing of old moss-eaten orchard trees. Some fresh made lime being slacked with water, and some old worn out apple trees well dressed with it, with a brush, the result was that the insects and moss were destroyed, the outer rind fell off, and a new smooth, clear, healthy one formed: the trees, although twenty years' old, assuming a most healthy appearance.

LIST OF ACTS

Passed the Second Session of the Seventeenth Congress of the United States.

[CONTINUED FROM OUR LAST.]

For the relief of James Reese.

For the relief of Polly L. Champbell, widow of Col. John B. Champbell.

For carrying into effect the Convention of Commerce and Navigation between the United States and France, concluded at Washington, on the 24th of June, 1822.

For the relief of Charles Carr, of Kentucky, late Paymaster to Col. Wm. Dudley's regiment of Kentucky militia.

For the relief of John B. Hogan.

Respecting stamps.

Altering the time of holding the Circuit Court in the Districts of Maine and New-Hampshire.

Respecting the punishment of piracy.

Authorising an additional naval force for the suppression of piracy.

To confirm certain claims to lots in the village of Peoria in the State of Illinois.

Supplementary to the acts to provide for certain persons engaged in the land and naval service of the United States in the Revolutionary war.

Entitled "an act to amend an act for the establishment of a territorial government in Florida," and for other purposes.

To authorise and empower the Secretary of the Department of the Treasury to sell the public lots and other property, belonging to the United States in the District of Columbia.

To establish an additional land office in the Territory of Michigan.

To discontinue certain post routes, and to establish others.

Supplementary to an act for the better organization of the Courts of the United States in the State of New-York.

To authorise the laying out and opening certain public roads in the Territory of Florida.

Amending and supplementary to "an act for ascertaining claims and titles to land in the Territory of Florida," and to provide for the survey and disposal of the public lands in Florida.

To authorise the Post Master General to pay for certain repairs to the General Post Office, and to keep the engine house, the fire engine and apparatus in repair.

To authorise the Commissioner of the General Land Office to remit the instalments due on certain lots in Shawneetown, in the State of Illinois.

For the relief of John Coffee.

For the relief of James H. Clark.

For the relief of Thaddeus Mayhew.

For the relief of Nathan Branson.

For the relief of Woodson Wren.

For the relief of James Royal.

For the relief of the legal representatives Jacintha Vidal, Thomas Thompson, and Margaret Thompson.

Supplementary to an act regulating to the ransom of American captives of the late war.

Supplementary to the several acts for the adjustment of land claims in the State of Louisiana.

To extend the charter of the Mechanics' Bank of Alexandria.

Appropriating money for the purpose of repairing the public road from Cumberland to Wheeling.

JUST published, and for sale at this office, and by the principal booksellers in this city, "REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A BEREAN LAYMAN."

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A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, (N H.) and is now for sale at this office. price 75 cts. per doz. $5 per hundred.

April 4.

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FOR SALE at this office, price 25 cents, The Old Man's Calendar, a small work lately advertised to be published by Messrs. Cushing & Appleton, Salem.

JUST published by O. EVERETT, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By JARED SPARKS. No. I. January, 1823.

Contents.

TURRETIN, on Fundamentals in Religion—ABAUZIT's Essays—On Mysteries in Religion—Honour due to Jesus Christ—Power of Jesus Christ—On the Holy Spirit—Christ's Charge to his Apostles—General View of the Lord's Supper—Remarks on John xiv. 28.

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